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Man and Woman

JAMES REED

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MAN AND WOMAN,

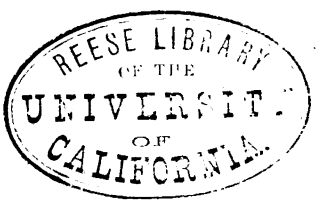
EQUAL BUT UNLIKE.

BY

JAMES REED.

"Female and male God made the Man;
His Image is the whole, not half."

C. PATMORE.



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To the

BOSTON SOCIETY OF THE NEW JERUSALEM,

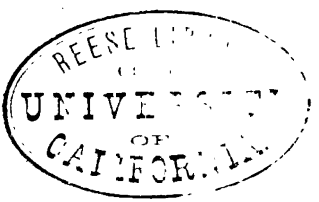
for whom

these sermons were first written,

and at whose request they

are now published,

this volume containing them is affectionately inscribed.



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PREFACE.

THIS little volume is published in the sincere hope that it may not be without its use in helping to solve one of the vexed problems of the present day. It lays no claim to originality. It is simply an attempt to give utterance to thoughts expressed by Swedenborg nearly a hundred years ago. With respect to this remarkable man, the world is slowly beginning to discover that he was a spiritual forerunner of the age in which we live. He anticipated, and removed in advance, the obstacles which science has placed in the pathway of religion. The most reverent believer in Divine Revelation, he is yet the deadliest foe of blind and unreasoning faith. Those who are familiar with his writings can see clearly that the whole course of modern religious thought runs in the direction in which he points. Not the least of his contributions to the stock of human ideas is what he has written on the distinctions and mutual relations of the sexes.

This book endeavors to set forth, in few words, the

general principles of his doctrine on that subject. The five sermons of which it consists are printed almost exactly as they were delivered in the regular course of pastoral instruction. If they had been originally designed for publication, they might have been somewhat different in form, though hardly in substance. Especially might they have been less summary in their treatment of certain doctrines incidentally mentioned, which were more familiar to those who heard the discourses than they can be to the general public. But the author has had neither time nor inclination to alter them; and, such as they are, he sends them forth, to do whatever work Divine Providence may have in store for them.

BOSTON, *Nov.* 8, 1869.

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I.

THE DIVINE LIKENESS.

"In the day that God created man, in the likeness of God made He him: male and female created He them; and called their name Adam (or man) in the day when they were created." — GENESIS v. 1, 2.

ONE of the grandest truths of religion is that which declares that man is made in the image, after the likeness, of God. However imperfectly it may be understood, it must be regarded as presenting an exalted and inspiring view of human capacity and destiny. Even if we think of nothing more than outward bodily resemblance, — if we remember only that whenever the Lord God has been seen by men, He has appeared in human shape, and that He so appeared during his thirty years' life among them, — we still know enough to assure us that their rank among living creatures is that of peculiar glory and honor.

But our thoughts on the subject are extremely superficial, if we suppose that man's likeness to his Maker extends no farther than to his physical organization. The body of a man is the least important part of him. It is, indeed, scarcely a part of him at all, but simply the material covering which he wears during his life in this world. The man himself is not a body, but a soul,

a being whose real life consists of affections and thoughts, which require the body merely as an instrument for giving themselves outward expression. The soul or mind, therefore, must be especially designated, when man is said to be made in the image and likeness of God.

Surely this point cannot call for much demonstration. Mere external resemblance is in itself a matter of very little consequence. If we are really images of our Heavenly Father, we must somehow or other resemble Him in character. Our inner life — our affections and thoughts — must bear some intelligible likeness to his. But how can this be, since we are finite and imperfect, and He is infinite and perfect?

Our conceptions of the Divine Being utterly fail of precision and clearness, unless we regard Him as the one and only source of life. That is to say, He has life in and of Himself; He alone is self-subsisting, and lives from eternity. All other beings derive their life directly or indirectly from Him. They have no life of their own: they are only forms receptive of his life. Man is the highest of these forms. He is endowed with faculties of which the lower animals are entirely destitute. He is an intelligent and rational creature, or, at least, has the power of becoming such. He is not a passive recipient of mere corporeal existence. Not his body alone receives life from God; but his mind is fed from the same exhaustless fountain. God is the source of affection and thought, as well as of outward being. The

mind of man in some way or other draws its sustenance from the mind of God.

The human mind consists of two parts, — the will and the understanding. The will is that which loves and feels; the understanding is that which thinks and reasons. There are no mental operations which are not comprehended under one of these two classes. A man is in the genuine order of his creation when he wills nothing but what is good, and thinks nothing but what is true. The Lord God is love and wisdom. His will is perfect love for every creature; his understanding is perfect wisdom exercised with respect to all. He can will only what is good; He can think only what is true. As all human traits and actions are referable to the will and understanding, so are all divine attributes and operations referable to absolute love and wisdom. From infinite love, according to infinite wisdom, does the Lord govern the universe.

Man is such a form of life, that he can be spiritually filled with the divine life. He can receive into his will and understanding something of the love and wisdom which are the Lord's own essence. His mind may be a medium of pure and gentle affections, and of wise thoughts. Love from the Lord may be, as it were, appropriated by him, and made his own; it may become the ruling principle of his life, and go forth from him, as from a new centre, to the Lord who gave it, and to his fellow-men who stand in need of it. Divine wisdom may gain entrance into his understanding; and

his mind may be full of inner light, which diffuses itself to those around him. It behooves us always to remember that nothing pure, and gentle, and innocent can have its origin in man. All goodness and truth must come from Him who in Himself is good and true. Man, to be sure, has some option in the matter. He is in the midst between good and evil, — between heaven and hell, — and has the power to turn himself to the one or the other, as he shall prefer. In other words, *freedom* is a human faculty. Men are not made to act blindly, ignorantly, or mechanically. It is their prerogative not only to be loved by the Lord, but to love Him in return. He taught them how to love Him when He said, "If ye love me, keep my commandments." As they have freely received, so must they freely give. Of their own accord they must join themselves to the Lord, and to "his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Unless such is the course of their lives, they will inevitably sink down into evil and hell.

Man is potentially an image and likeness of God, because he is capable of receiving God into himself. That is to say, he is mentally and spiritually such a form, that the divine love and wisdom, which are the essential divine life itself, can, with his free consent and coöperation, enter into, and form, as it were, a part of him. He is an image, because he is a receptacle, — a mould, so to speak, — in which the infinite divine form may be finitely reproduced. The potential image be-

comes an actual one, when his will is a receptacle of the divine love or goodness, and his understanding is a receptacle of the divine wisdom or truth. Then he is like God, — he resembles Him as much as a finite being can resemble the Infinite One. He is pervaded with the Lord's very life, which he still uses freely as his own; and thus he is most intimately conjoined with his Heavenly Father. Of little consequence indeed is mere outward shape, in comparison with this interior similitude!

The idea that the body of man is a receptacle of life is nothing new; for every one knows that the body lives by virtue of something — the spirit or soul — within it. But the doctrine that the spirit or soul itself is an organized form and a recipient vessel is as novel as it is striking. It forms an essential part of the New Church system of belief, and prepares the way for a rational understanding of many subjects.

Our text teaches not only that God created man in his own likeness, but that He made them male and female. In the day when they were created, He made them male and female, and called their name Adam, which is the Hebrew word for man. Man and woman, therefore, would seem to have been created simultaneously in the very day of their creation; as may indeed appear from the account in the first chapter of Genesis, where we read as follows: "And God said, let us make man in our image, after our likeness. . . . . So God created man in his own image,

in the image of God created He him; male and female created He them" (vv. 26, 27).

The second chapter, it is true, gives an apparently different account, from which it would seem that one man, called Adam, was first created, and that after he had been placed in Eden, and had received his instructions respecting the trees of the garden, the Lord God concluded that it was not good for him to be alone, and accordingly made him an help meet for him. He created a woman, who was named Eve, and was given to Adam for a wife. The woman, moreover, was made of one of the ribs of the man, and was thus said to be "bone of his bones, and flesh of his flesh." From this single pair it would appear that the whole earth was peopled, and that the whole human race descended.

So we have two distinct narratives of the creation of mankind, which seem to contradict each other. Which, then, shall we accept? Shall we believe that man came first, and woman afterwards, or that from the beginning God made them male and female? Shall we decide that woman was made only for the sake of man, — to relieve his loneliness, so to speak, — or that the twofold division of mankind was part of the original scheme of creation? Was there one man named Adam, and one woman named Eve, or is Adam but the general term for man, including both sexes, according to what is said in the text: "Male and female created He *them*, and blessed *them*, and called *their* name Adam, in the day when they were created?"

On the ground of analogy, and on every rational ground, we cannot help believing that the only design which the Creator had with regard to human beings was that they should exist as male and female, — that He so created them from the beginning, — that the two are coequal and complemental, — that they are essential to the natural, moral, and spiritual welfare of each other, — that both are necessary parts of the great whole, which is known by the name of *man*, — and that in the twain made one flesh is realized the most perfect image and likeness of God. All analogy, to which reference was just made, shows that there was nothing arbitrary or exceptional in this matter. Duality is the law of the universe. Not only in the animal kingdom, but also among the plants, we find the twofold mode of being, which gives rise to the expressions male and female. The two sexes are necessary for rounding and completing the conditions of life, as well as for producing new forms of it. Creation would be but half itself, if all beings were male, or all were female. But we need not enlarge upon facts so obvious. The only point for us to remember is that man can have been no exception to the general rule.

As to the different Scripture statements before alluded to, they would, like many other parts of the early chapters of Genesis, naturally occasion much perplexity, if it were necessary to receive them as literal truth. But the New Church doctrines show us that they are to be understood in a spiritual, not in a literal sense. If

there were time, it could easily be shown that the first ten or eleven chapters of our Bibles were never designed to be a history of natural events. Many of the statements there made, by their contradiction of well known laws of nature, and by their contradiction of each other, forbid any such method of interpretation. How, for instance, could there be successions of day and night, before the sun existed? How could all the beasts, birds, and reptiles have lived together in the ark? Hundreds of such questions might be raised, into the consideration of which we cannot now enter. Only the conclusion can be mentioned, to which we are brought under the guidance of New Church doctrines. It is, that as the Scriptures are infinite divine truth, they have within them infinite divine meaning, — that within the sense of the letter are spiritual and heavenly senses, which relate to spiritual and heavenly things, — that the narrative parts of the Word have, in general, a groundwork of actual history, — but that such is not the case with the first chapters of Genesis, which can be received in their internal sense alone. According to this sense, Adam is a generic term, which signifies the men of the most ancient church or period on this earth The six days of creation, culminating in the birth of Adam, represent six successive states or stages of regeneration, — that is, of spiritual growth and development. The account of the garden of Eden, and of the primitive life of Adam and Eve there, describes the pure and exalted state of the men of the most ancient

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church. The temptation of the serpent, and the eating of the forbidden fruit, set forth in representative language the way in which that church began to decline from its pristine purity and innocence.

In this manner is the narrative to be explained. The only conclusion to which it brings us on the subject under consideration, is that human beings have always existed as men and women, that this is the very order of their creation, and is essential to their happiness and progress. "He that made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh" (Matt. xix. 4, 5).

Entering thus deeply into the plan of the Creator, the distinction between man and woman is in no wise an accidental one. Shall we regard it as merely external and superficial? Assuredly we cannot do so. Every consideration forbids it. All observation and experience teach that men and women possess radically different natures. They are unlike in mind and character. The physical dissimilarity is but a type and index of the spiritual. All the instincts of humanity, if they are not smothered by intellectual theories and speculations, proclaim that there are certain masculine qualities which render the character of a man most truly admirable, and certain feminine qualities which render the character of a woman most truly charming and beautiful. These distinctive traits cannot be interchanged. A man

cannot by any means be transformed into a woman, nor a woman into a man. That which is most excellent in the one, may be quite the reverse in the other. The two were born, and are by nature fitted, for wholly different positions in life. Each has his own peculiar duties, and his own appropriate sphere of action.

Man and woman are equal, but not alike. They are equal none the less for being unlike. Each has the qualities which the other lacks. Each is adapted to the precise work which the other cannot do, or, at least, cannot do as well. They are coördinate with each other. Both are necessary for filling out the true conception of humanity. So do the Scriptures plainly seem to teach. Not only in our text, but in the parallel passage of a previous chapter, the fact that man was created male and female, is coupled with the other fact that he was made in the divine image and likeness. These two great truths are placed together in such a way as to make them seem inseparable. And, indeed, who can doubt that they *are* inseparable? Who can doubt that man is an image and likeness of God, for the very reason that he is created male and female? The fullest and truest image of the Lord is not a single human being, however far advanced on the path of regenerate life, but the grand aggregate of human beings, in this world and the other, who live according to divine order, and are the willing receptacles and mediums of the divine influence. In this great body of humanity, man is one half and woman is the other. It is needless to say that if by

any means these two halves were to be separated from each other, the image would be grossly mutilated, if not utterly destroyed. The masculine and feminine qualities are both needed, in order to complete the likeness. So, also, a man and wife, who are united happily in marriage, together form a more perfect image and likeness of God, than either of them alone.

We have seen that the truest image of God is a spiritual image. In his *mind* man exhibits the only genuine and lasting resemblance to his Heavenly Father. It is therefore the united minds of men and women, which show forth his completest likeness. The Lord, we have seen, is love itself and wisdom itself. His image is a receptacle of his love and wisdom. Nor do we need to look far, in order to perceive that on that plane of life, at least, which is visible to us, man is preëminently a receptacle of wisdom, and woman of love. The distinctive masculine characteristics are those in which the understanding takes the lead; and the distinctive feminine characteristics are those in which will or affection takes the lead. Man is more frequently governed by his judgment and reason, woman by her feelings and perceptions. Not indeed that all intellect belongs to the male sex, and all affection to the female. But the two classes of faculties comprised under these heads, respectively predominate in them. And when men and women come together in a good and orderly way, they supply, each to each, just what is wanted. They make good one another's deficiencies. They fill out a more perfect measure of a man.

At a future time we shall consider some of the particular branches of this great subject. For the present, let us treasure up the grand general principle which is the root and trunk of the whole matter, — that when the Lord God would create a being who should become the spiritual image and likeness of Himself, He made him in two parts, essentially unlike, yet wonderfully adapted to each other, and called them male and female.

II.

THE MARRIAGE COVENANT.

"And He answered and said unto them, Have ye not read, that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder —MATT. xix. 4, 5, 6.

THE order of ideas in these words is worthy of notice. First, we are told that "He which made them at the beginning, made them male and female." This was the original condition or mode of human existence. Then, as a consequence of this, or, as it is expressed, "*for this cause*," we are taught that a man "shall leave father and mother, and shall cleave to his wife." That is to say, the two sexes were created for each other. For the very reason that they were made male and female, they are to live, not separate, but united. The man must cleave to his wife.

Furthermore, the relation into which they enter will be the most intimate of human relations. "They twain shall be one flesh." Stronger than the ties of blood are those by which, under Divine Providence, a man and his wife should be joined. The relation to father and mother is declared to be subordinate and secondary.

The union is designed to be of such a character that the hand of God may be recognized in it, and the divine benediction may rest upon it; for it is said, "What God hath joined together." And it is also designed to be binding and permanent; for it is said, "What God hath joined together, let not man put asunder." So is the matter summed up for our instruction and guidance by Him who spake as never man spake.

The first point, suggested by the words, "He which made them at the beginning, made them male and female," has been previously considered. We have seen that the dual form of human life is of divine appointment. It was by no accident that man was created male and female. An essential part of the very plan of creation was, that human beings should exist in two classes, spiritually and naturally differing from each other; and that thus they should grow, both individually and collectively, into a truer image and likeness of God, than would otherwise be possible. We have seen that the distinction between the sexes is a radical one. They are unlike in their mental constitution and character. They are dissimilar forms or receptacles of the divine life. And for the very reason that they are different, they are peculiarly adapted to each other, and capable of conferring and receiving mutual benefits. Together, not separately, they fill out the measure of our common nature.

All this is very general instruction. Our text of this morning introduces us to further particulars. It shows

that the way in which men and women come into their proper relation to one another is by means of marriage. They were intended to live in pairs, — one husband with one wife. The design of the Creator is accomplished, when the twain are made "one flesh." God joins them together; man must not put them asunder. Let us then briefly consider the subject of marriage, — not so much what it is in the present disordered state of the world, as what it was designed to be in the true order of Divine Providence.

The first thing to be said is that the union of husband and wife was unquestionably meant to be a spiritual union. This is proved by the fact that man and woman are the spiritual counterparts of each other. They are able to become, as no two of the same sex can, of one mind and one spirit. To this oneness of soul every pure-minded person who looks forward to the possibility of marriage, instinctively aspires. The acknowledged ground of anticipated happiness is mutual love and regard stronger than any friendship. It is an intuitive feeling which needs no reasoning to support it, that there should be a peculiar bond of agreement and sympathy between those who undertake to go through life together. They should have similar tastes and sentiments. They should love the same things, and so be able to share each other's thoughts to the full. In a word, they should, in all respects, feel inwardly near to one another, else their connection will be a mere conventional arrangement, devoid of all that makes marriage a high and holy relation.

The love which receives in marriage its full and orderly fruition has never been wholly unrecognized by men. From time immemorial it has been the burden of romance and song. Hundreds of hearts have beat in sympathy with youths and maidens who, having no existence out of works of fiction, have, through good and evil fortune, clung faithfully to each other. No terms of detestation have seemed too strong to be applied to those who, for mercenary or other selfish reasons, stood between true love and the accomplishment of its wishes. Thus the doctrine has ever been tacitly admitted, at least in theory, that marriage was a matter of spiritual import, resting on the deepest and tenderest feelings of our nature, and nowise to be tampered with for merely external and worldly causes.

The true idea of marriage presupposes not only a peculiar feeling of attachment, but also special compatibility of character and temperament. It presupposes that the tie which binds man and wife together is different from that which attracts them toward any other person. And if this train of thought be carried out to its full extent, the only conclusion we can reach, is, that if human beings were living in the true order of their creation, every man would find among women, one in particular, with whom he could be most happily and beneficially united.

Here let us pause a moment, to consider what a great and glorious light is thrown upon the whole subject by even these few general reflections. The subject itself is

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one of the highest practical importance; for it necessarily comes home to all; and it involves perhaps beyond any other that could be named, the issues of human happiness and misery. It is a matter on which no false notions of delicacy should force us to be silent. It is a matter on which every one needs instruction. It is the subject of one of the ten commandments. A sense of duty, therefore, would not allow us to pass it over at all times without notice. But there is no reason why we should not approach it in a pure and reverent spirit, believing that the truth concerning it is a pearl of great price.

We say, then, that much light is thrown upon the subject by the simple fact that marriage is properly a spiritual relationship. This truth is of inestimable value in directing the thoughts of the young. By means of it they are taught to look forward to marriage as something which calls for the highest and best capabilities of their nature. It was designed to be of heaven, heavenly, not of the earth, earthy. If the right conceptions of it are formed, it is found to be based on no merely natural consideration. It is not, for instance, a question of property. Dollars and cents have nothing to do with it. A man should marry his wife for what she is, not for what she has. Worldly ease and pleasure are of little consequence in comparison with internal unity and peace. To share an abundance of this world's goods, and to have nothing else to share, is to be poor indeed.

Again, a young man should be taught to discriminate between what is natural and what is spiritual in the

mind both of himself and others. He should try to make sure that he is drawn by other than outward attractions. With young people of both sexes natural grace and beauty are very potent influences. Charms of person and manner are often allowed to engross attention, to the total neglect of deeper and more essential qualities. Too frequently no glance is cast below the surface, until it is too late. Then pain and trouble, if not actual alienation, are pretty sure to follow. One who has learned to estimate character at its true value, possesses a great advantage over others. The first questions he asks himself respecting one in whom he is interested will be, Do we understand each other's deepest thoughts? Can we enter into each other's inmost life? Are we likely to sympathize truly and fully in all matters of any moment? Take religion, for example. Whenever one's religion is a thing of vital consequence to him, he cannot bear the thought of not sharing it with his nearest friends. It engages his highest and tenderest feelings. It is the subject of his inmost thoughts. Shall it be forbidden ground between husband and wife, in their dealings with each other? Shall they go their separate ways to worship the Lord with strangers? But we need not enlarge upon a point so plain. Every one can see how great a privation is sustained by the man or woman, who, being deeply impressed with a sense of dependence on the Lord and the need of divine protection, or with the truth of any system of religious doctrine, receives no responsive

sympathy from the partner of his life, but only opposition, coldness, or ridicule. Surely, one should think long and prayerfully before forming an alliance which is in danger of producing such results.

He who views marriage from its spiritual side must regard it as a sacred thing. As it is not to be contracted on any external or trivial grounds, so it should not be set aside except for the gravest reasons. Nor should it be lightly thought or spoken of. The offices of religion are properly invoked to solemnize it, because religious thoughts and feelings should be uppermost in connection with it. The bonds of matrimony are rightly called holy bonds. It is not becoming in men or women to dogmatize on this or any other subject. It is not for them to proclaim aloud that they have certainly found the one partner set apart for them by Divine Providence. But after the marriage is consummated, they should endeavor to think no thought contrary to this. All their actions, at least, should be in agreement with this supposition. Fidelity, devotedness, and unceasing kindness to the one whom he has chosen for a wife, are always the husband's duty, as long as they live together; and the same is the duty of the wife. Every tendency to think that they are not suited to each other, and cannot dwell together happily (except, of course, where the outward life of either of them is clearly evil), should be resisted as a temptation, and avoided as a snare. Only by striving to be faithful, each to each, in heart and soul, as well as in external conduct, can they make any progress on the path to heaven.

The idea that marriage is designed to be primarily a spiritual relationship, must necessarily tend to purify and elevate our ways of thinking about it. We see that the happiest state of existence is that in which a man and wife are joined by a perfect sympathy with respect to all the most vital issues of life, and by a common love for all that is highest and holiest; and seeing this, we know that there is no way of being prepared for such a state, except by trying to cherish the heavenly affections which belong to it. Evil influences will turn the thoughts downwards and outwards. From hell there surges up a continual stream of selfish, impure, and even sensual feelings, which claim preëminence in the mind. This influence is necessarily subversive of the good, pure, and holy state of marriage. Only so far as one shuns as sin against God, the evil forbidden in the sixth commandment, that is to say, all unchastity, whether in thought or deed, can he come into the true order of his being. Only on this condition can his life be brought into harmony with the divine life. The Lord, in this as in other respects, is always striving to raise men up; and all the hosts of heaven are coöperating with Him. Their efforts are crowned with success, whenever a man is induced to turn of his own accord from all sinful and merely natural desires, and to take pleasure only in the idea of union with one to whom he is drawn by the highest affections of which he is capable. The best education which children and youth can receive on this subject is that which leads

them to esteem marriage as sacred before all other human relations, and as being possible in any true sense, only to those who have clean hands and pure hearts. Alas, that there should be in the world so much that is of an opposite character — so many influences which make against purity and elevation of thought in the relations between man and woman — so much disposition to degrade the marriage covenant to a mere civil contract, and to turn all higher sentiments respecting it to jest and ridicule!

A few words now on the character of the love by which, as we have seen, God seeks to join man and wife together, and to make of them one flesh. In the first place, it must bear a general resemblance to all pure and unselfish love. It must come under the one grand head of love to the neighbor. It must lead a man to desire the happiness of the beloved one, as much as, or more than, his own. The love of rule must be far from it. The disposition to be ministered unto, must be subservient to that of ministering. The separate wills should make themselves known by their voluntary blending and coöperation, not by any wish to override each other. Whenever the true ideal of marriage is realized, there can be no trouble on this point; for each of them, the husband and wife, recognizes the other by a kind of intuition, as the superior in his or her peculiar province, and cheerfully, nay, even joyfully, gives up all claims to any unqualified priority. A position which is never assailed, never needs to be defended. Rights which are

never encroached upon, do not need to be asserted. If the husband is acknowledged as first in his field of action, and the wife as first in hers, there can be no question of authority between them. They are alike the rulers and the subjects of each other. They take as much pleasure in being subjects as in being rulers. They love the sphere in which they are subordinate, no less than that in which they are superior. Together, as king and queen, they govern a happy and united kingdom; and the chief support of either throne consists in the loving encouragements and concessions which it receives from the occupant of the other.

To begin with, therefore, — the relation between man and wife should be an exemplification of the grand principle, "Thou shalt love thy neighbor as thyself." But beyond this, their love for one another must be peculiar in its character, and different from that which they feel toward their fellow-creatures generally.

We saw on a previous occasion when the subject was under consideration, that the masculine qualities are those in which the understanding is prominent, and the feminine qualities those in which the will is prominent. Men, as a whole, are more frequently influenced by considerations which appeal to their reason, and women by such as appeal to their feelings. A man requires time and labored thought for the formation of his opinions. A woman will more readily take them on the authority of one whom she respects, or because they accord with her perceptions of what is good and desira-

ble. Man was designed to be the peculiar receptacle and image of the wisdom, and woman of the love, which together constitute the essential nature of the Lord.

Whenever a man and wife are suitably united, they are like understanding and will in the same mind. The thoughts of the husband are to the wife like her own. She loves to be guided by his clearer judgment, even as she loves to lean upon his stronger arm. When he goes out to his daily work, her heart goes with him. She takes pleasure in his sagacity, clear-headedness, power of distinguishing between right and wrong, and ease in overcoming obstacles which to her appear insurmountable. She shrinks with all her woman's nature from the rough contact of the outside world, the tumult and strife, the jangling of contrary opinions, the endless conflict of opposing interests; and is thankful beyond measure that she has one who is able and willing to do all this hard work for her, one who possesses her respect and confidence, one on whom she can depend to protect her, not only from brute force, but from cunning, deceit, avarice, and every other selfish influence which, in this wicked world, needs to be exposed and resisted. Truth is the means which men have for contending with evil. The mind in which truth, or the understanding of truth, predominates, is peculiarly adapted to warfare; and such a mind is that of a true *man*. Every true wife glories in this firm support, which serves the needs of her spiritual, no less than of her natural life; and of noth-

ing is she less ashamed than of owning her comparative weakness and dependence in this respect. The more dependent she can be in the way which has been indicated, — that is to say, the more of manly wisdom and strength she feels she has to lean upon, — the greater is her happiness.

And what is the spiritual office which the wife performs for her husband? What would man be without woman? No one need be told of the condition of merely natural men when cut off from female society, — how rough, coarse, and even brutal they become, how devoid of gentleness and refinement. The masculine character by itself is hard and unlovely. The reason is, because it is the tendency of mere intellect to be wholly absorbed in itself. At the bottom of all the disagreeable manifestations just spoken of are overweening self-confidence and self-admiration. The greatest bane of the male sex, as such, is pride in their own intelligence. And from this impediment to their spiritual progress and happiness, woman was sent to deliver them. The effect of her influence is to soften and refine them, to awaken gentle and tender feelings where they would otherwise have no existence. The pride of intelligence and the spirit of self-admiration are changed into a love for what is relatively helpless and dependent. Strength, which, reacting upon itself, would be the source of ruin, becomes a new and utterly different thing when it is expended on behalf of those who need its protection. Woman, by diverting man's thoughts to herself, keeps

him from being devoured by his own pride and self-confidence. She becomes, as it were, his second self, a self out of himself, which he can love unselfishly, and thus without danger; just as the rib, in the symbolical language of Scripture, is said to have been taken out of Adam, and made into a woman, because it was not good that the man should be alone.

We have seen heretofore that man was intended to be preëminently a form and receptacle of wisdom, and woman of love. But as regards the relation of husband and wife, this statement admits of greater exactness of expression. The man was created to be a form of wisdom, and the woman, of love for that wisdom, as it exists in him. It is not for him to be enamored of his own intellect, or of the aggregate of manly qualities which may be comprised under the general name of wisdom. But his wife may without blame love them better than any other finite thing; and he, instead of them, loves her.

The following brief passage from Swedenborg contains a concise statement of the subject. He says, "The will of the wife conjoins itself with the understanding of the man, and thence the understanding of the man with the will of the wife. The reason is because the male is born that he may become understanding, and the female that she may become will, loving the understanding of the male; from which it follows that conjugial conjunction is that of the will of the wife with the understanding of the man, and the reciprocal

conjunction of the understanding of the man with the will of the wife. Every one sees that the conjunction of the understanding and the will is most close, and that it is such, that the one faculty can enter into the other, and be delighted from conjunction and in it." (*Conjugial Love*, No. 159.)

Such is the marriage relation, as designed by Him who made men male and female. No right-minded person can doubt that it is the most eminent state of human existence. That the world at present should know so little of it, is nothing strange. Not until mankind in general cease to prefer their own to their neighbors' happiness, can the true conception of marriage be generally brought down into the life. Yet is it no small thing that such a conception should exist in the mind; for its tendency must always be to purify and elevate the thoughts on all matters touching the relation between man and woman, thus helping us all, whatever our situation and circumstances, to perform our duties in this life, and preparing us for the greater blessedness of the life to come.

III

THE RESPECTIVE DUTIES OF MEN AND WOMEN.

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." — DEUT. xxii. 5.

THE way in which this verse is regarded will depend on the general ideas which one has of the Scriptures themselves. Those who have no respect for the Bible as a whole, will, of course, have none for any particular portion of it. Those, again, who look upon the Jewish law as something which was originally spoken and delivered by God to men, but as having now outlived the day of its usefulness and become obsolete, will hardly be disposed to attach to the passage before us any peculiar significance. It will be considered worthy of special attention only by such as believe the Word to be divine truth, partaking of the infinite and eternal attributes of Him who gave it.

But how is the passage to be understood? Was it designed simply as instruction concerning the garments which men and women should wear? Those who believe that the distinction between the sexes is fundamental and spiritual, cannot doubt the propriety of in-

dicating it by a difference in dress. They may even say "Amen" with all their hearts to the last clause of the text in its most literal acceptation: "For they that do so" (*i. e.* assume the garments of the other sex) "are abomination unto the Lord thy God." Yet we must not suppose that the lesson taught is confined within any such narrow limits. When the Lord speaks to the men of all time, he gives them not merely natural, but spiritual, instruction.

So do the doctrines of the New Church plainly teach. They show that the sacred Scripture is divine in itself, and has an infinitude of meaning. Its literal sense is but its least and lowest part, — the form in which it is, or has been, accommodated to the states of merely natural men. Within the letter is the spirit, — not a mere vague amplification of the literal meaning, but a new and higher sense, quite distinct from that of the letter, and yet making one with it by correspondence. Or rather we should say, there is a series of such senses reaching from Him who is the inmost of the Word, to men who in this world are in the outermost plane of being.

We cannot now stop to discuss the general doctrine of the spiritual sense, but will endeavor to find an illustration of it in the particular subject before us.

No reader of the Scriptures can fail to see that garments are repeatedly spoken of in some other than their literal sense. How, unless spiritually, can we understand what is said of the man who had not on a wedding-garment, and was, therefore, bound hand and foot, and

cast into outer darkness? What is meant in the Apocalypse by him that watcheth and keepeth his garments? Who were the few in Sardis that had not defiled their garments, and were to walk in white with the Lord? Somehow or other, garments in these passages must be expressive of the state or character of those who are said to wear them. The man without a wedding-garment could have been excluded only because his garment was in some way an index of himself. The state of mind in which he was, must have been contrary to that which belongs to the heavenly marriage. In like manner, not to defile one's garments must be to keep the life pure and void of offence. To walk with the Lord in white is to live in harmony with Him; for his raiment, when He was seen in his glory, was "shining, exceeding white as snow; so as no fuller on earth can white them."

The Lord's garments represent divine truths. The light wherewith He is said to cover Himself as with a garment, is nothing else; for truth is to the eye of the mind what light is to the bodily vision. By means of truths revealed to men, the Lord makes Himself known to them. He appears, as it were, clad in truth, and thus is made visible. They who but touch the hem of his garment are made whole of whatsoever disease they have; that is to say, if we apply to our lives the simplest literal precepts of divine truth, and do it in a humble and penitent spirit, we come into communication with the Lord himself, and receive of the virtue which goes

out of Him; thus being delivered from the evils which threaten our spiritual health and life.

It is according to divine order that men also — that is, their minds — should be clothed with truths as with garments. The truths of the Word should be, as it were, the vesture they put on, in order to fulfil their obligations to the Lord and their fellow-men. They should not, indeed, assume them for the sake of pretence, or as a mask to hide their inward corruption. But their effort should be to make them the very form and expression of their life. The unwelcome guest at the wedding was one who could not be clad in the beautiful garments of divine truth, because the love of truth had no place in his heart. Those who walk with the Lord in white are such as love divine truths, and are covered and protected by them.

Garments are said to correspond specifically to truths, because truth is the natural embodiment or clothing of goodness. If you examine any undoubted truth of religion, you will see that such is the case. It is the utterance or expression of good will. It has for its end, and produces as its result, the benefit and happiness of all who are affected by it. Truth is the clothing of goodness, in just the same way that thought is the clothing of affection. There would be no truth, unless goodness felt the need of garments wherewith to make itself visible.

But in a more general sense, garments signify any exterior covering of something relatively interior. Thus

actions are the garments of thoughts. The body is the garment of the soul. The external life of man is the garment of the internal. The particular signification in any case will depend upon the subject under consideration, and the point of view from which it is regarded. There may be those who can conceive of no other garments than the vesture of the natural body. Again, there will be those who can discern many distinct planes of life, one within the other, each serving as a garment to all that is interior to itself.

In this world are to be found all kinds of hypocrisy. By false outward appearances men conceal in various ways their genuine feelings and thoughts. They deck themselves out in borrowed garments, like wolves in sheep's clothing. But in the world to come we know that such a state of things cannot permanently exist. There the saying is fulfilled, "There is nothing covered, that shall not be revealed; neither hid, that shall not be known." A man can seem to be outwardly no other than he really is inwardly. The ruling affections of his soul must come forth, and make themselves visible in his external actions and appearance. The objects by which he is surrounded must be in agreement and correspondence with the feelings which prevail within him. Hence good things are always around the good, and evil things around the evil. Each makes for himself a world, either beautiful or unbeautiful, which corresponds exactly with his inner state. This perfect harmony of the interior and exterior life extends even to the garments

which are worn. The angels who were seen at the Lord's sepulchre had white and shining garments. The prodigal son, when he came into a state of sincere repentance for his evil life, is said to have been clothed anew, according to the direction of his father: "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet." In the Apocalypse we read that the armies in heaven which followed the Lord were clothed in fine linen, white and clean. Similar things are said in other passages, some of which have been already referred to. So we cannot doubt that the clothing of angels and devils is a perfect expression of their interior state and character. Angels are clothed according to their intelligence, that is, according to the degree of divine truth that is in them. Evil spirits, on the contrary, must be clothed in unsightly garments, according to the degree of their insanity, or, what is the same, their perversion of truth and goodness.

The distinctive garments of men and women are, therefore, representative of their distinctive characters and states. When in the Jewish law they are forbidden to wear one another's garments, the meaning is that they can never become, in their essential spiritual nature, identical; they are made to fill different places in the world, and to perform different offices, which are not interchangeable. It is contrary to order for either of them to trespass on the province of the other.

The duties appropriate to either sex are, of course,

those which give occasion for the exercise of their distinguishing characteristics. And inasmuch as man and woman differ in general, like wisdom and its love, or like thought and its affection, or like understanding and its will, according to what was shown in a previous discourse, so the masculine functions are those in which understanding, thought, and wisdom take the lead, and the feminine functions those in which will, affection, and love take the lead. This is the true test to apply to all questions which may arise respecting their respective fields of action. If men are disposed to shrink from the labors and responsibilities which priority of intellect necessarily imposes, to avoid the decision of hard questions and contact with hard men, and to live a life of domestic ease or sentimental leisure, they are justly open to the reproach of becoming effeminate, and must expect to lose the respect and influence which they would otherwise possess. If women, on the other hand, are ambitious to do that kind of work which calls primarily for the exercise of the reasoning faculties, — for judgment and intellectual effort, — they are manifestly, as a general rule, trying to go beyond their true sphere, and should be by all proper means discouraged and restrained.

The best way of understanding the relative position and duties of man and woman is to observe them in the marriage relation. Whenever two persons are suitably married, their duties define themselves. Whenever the twain are made one flesh, their lives flow along united, and yet distinct; all the more closely united, indeed,

because they are distinct. They do not trench upon each other's province, nor wish to do so. There is work which each prefers that the other should do for him, and is happy in not being obliged to do himself. The wife, as was previously explained, loves to be guided by the clearer intellect of her husband, and to receive the protection of his firmer and more aggressive nature. She loves to feel that in their struggles with the outside world, he is strong enough for them both. She loves, as it were, to see with his eyes, and to think with his thoughts. She is pained when she feels compelled to differ from him. If only he is such a man that she can really act as one with him in this way, her happiness is complete. And he, on his side, requires this joyful dependence of hers to draw him out of himself, and to wean him from the pride of his own intelligence. Her appreciative and affectionate response to everything true and good in his thoughts and actions, fills out the measure of his life. Under her softening influence he becomes refined and gentle, yet no less manly withal. By the support which he affords to her, he is himself supported. Her confiding dependence on him is the very staff on which he leans.

This spiritual relationship between husband and wife finds abundant expression and illustration in their respective duties. He goes out into the world, and does the work which needs to be done there, while she remains at home, and attends to duties no less needful. He performs uses to society, and shares with her the

fruit of his labors. He regards her support and maintenance the same as his own. He wishes to save her from all worldly anxieties and cares, as well as from all harsh winds that blow across the ruffled seas of human selfishness. The man who does not do his best to provide for, and protect, his wife and family, is universally condemned and execrated. No thanks are due him for taking care of them. This is simply his duty, his office as a husband and father. But he is rightly blamed and dishonored for neglecting them.

And the wife, on her part, fills a place no less clearly defined. The home circle belongs primarily to her. It is her office to surround it with pure and gentle influences; to make it bright, cheerful and attractive, — a genuine place of refuge from the prevailing weariness and unrest. It is her office to rear up the children which are given her, and thus commence the work which has for its end that they shall become good men and women here, and angels of heaven hereafter. It is folly to say that this class of duties is less important than the other. They are equal to any that could be named; and the highest happiness of a true woman is experienced in faithfully discharging them.

There is nothing forced or arbitrary in this division of labor. It is a natural consequence of the organic difference between men and women. Something like it is to be found throughout the whole animal creation. Men are by nature larger, stronger, and more robust in mind and body. Intellectual and physical strength is

theirs in greater measure. They are manifestly adapted to a rougher and harder service. Theirs is the field of battle; theirs the public turmoil and strife; theirs the grappling of mind with mind in hostile or friendly combat. But woman's nature, in which affection leads, is suited to other things. She is more delicately organized, both mentally and physically. To her, by the laws of creation, is allotted the care of children. She must bring them forth, and nourish them. She must watch over them by day and night, striving to keep them from every harm. No one will do this, if she does not. It is the precise work which calls for the exercise of her peculiar faculties, — a work in which mere intellectual superiority would be of little account. Home is, therefore, by the manifest conditions of her nature, her appointed field of labor; and the more truly womanly she is, the better she loves to have it so. If she is faithful to her trust, she will not suffer for lack of employment. She will have enough to occupy heart and hands. She will not look out with envious eyes to other spheres of action. She will not aspire to military glory, or political distinction. In all public affairs she is content, nay, glad, to have her husband act for her. His arm, his voice, his vote, shall be hers, sustained by all the strength of her love and confidence. She is not ashamed to spend her life in presiding over a happy and virtuous household, and is willing to have her children named as the crown and glory of her womanhood.

It is right to set before the mind's eye a true picture of marriage union and happiness, because it is the only way of showing what man and woman were designed to be to each other, and what are their respective positions and duties. The best education which either sex, as such, can receive, is that which prepares it to sustain the highest relation to the other. Not by attempting to obliterate the distinctions between them, but by keeping these ever in view, and giving them the most complete development, must we perforce believe that the divine purpose with respect to the two great divisions of mankind will be most perfectly accomplished. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."

It is true that in the present state of the world many difficulties beset those who desire the establishment of heavenly principles. To a large number of people marriage in this life is denied; and, what is far worse, to a large number it comes fixed on a false basis, and brings no genuine happiness. Thus many of both sexes, but especially women, are forced into unnatural positions; and they often meet with harsh and unjust treatment. The duty of helping them to do such work as they are best fitted for, and of giving them a fair compensation for their labor, cannot be doubted by any considerate and reasonable person. Yet it should be none the less carefully remembered that there are vocations and

functions to which they are not generally adapted, — those in which, as we have seen, "thought, wisdom, and understanding take the lead." Their condition will never be improved by imposing on them obligations and responsibilities for which they are naturally disqualified, even though this be done for the avowed purpose of redressing their wrongs.

Doubtless there are some women who have a stronger and clearer intellect than some men; and there are some men who are more under the influence of their affections and feelings than some women. But these exceptions prove nothing; and in any general statement of principles are unworthy to be taken into account. The vital questions to be considered are — What makes a man most truly manly? What makes a woman most truly womanly? and then to cultivate in each his own best characteristics.

It is not meant to be implied that women should be less carefully or thoroughly educated than men. In order that the two may be suitable companions for each other, they must stand on the same general level of intelligence. Any great disparity between them, as regards knowledge and culture, must always be a drawback to their happiness. But the education of the one sex should differ from that of the other just as their essential natures and their duties in life differ.

A few words more on a single point. We know that the care of Divine Providence is extended over all the events of our lives. In whatever position we

are placed through circumstances beyond our control — however undesirable it may seem in itself, — we know that it is exactly what we need, and was mercifully intended for our highest good. Even though one's hopes with respect to marriage be disappointed, and his situation be not that which he would naturally prefer, an abiding trust in his Heavenly Father will fill him with the assurance that he is led in the way which is most conducive to his spiritual welfare. He will know that his happiness depends on cheerfully accepting his position, and trying to do his duty in it.

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IV.

HEAVENLY MARRIAGE.

"And Jesus answering, said unto them, The children of this world marry, and are given in marriage. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." —LUKE XX. 34, 35, 36.

THE Lord, in these words, is replying to a question of the Sadducees. The latter were a Jewish sect, corresponding to the skeptics and rationalists of the present day. They denied that there is any resurrection, and came to Jesus, propounding what they supposed was an unanswerable question on this subject. Full of the spirit of contempt and ridicule, they brought forward the case of seven brethren marrying in succession the same wife, and dying childless; and asked triumphantly, "Therefore in the resurrection whose wife of them is she? for seven had her to wife?" This is the question to which our text is the answer.

The example cited by the Sadducees did not sound so strangely to those who heard it, as it would to men at the present time. He who married the childless widow of his brother, simply acted in obedience to a positive command of the Israelitish law. The first child of such

a union was considered as belonging to the deceased brother, and saved him from the reproach of having his name "put out of Israel." If any man should refuse to take his brother's wife, he was to be publicly disgraced. In case of refusal (so it is written), "shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed" (Deut. xxv. 9). The fact that the six brethren did only their prescribed duty in marrying the wife of their brother, makes the inquiry of the Sadducees far more pointed than it would otherwise have been. For the very reason that they strictly obeyed the law of Moses, they would find themselves having but one wife to the seven, when they should leave this world. We can imagine the sneering tone of voice, the exultant glances quickly exchanged, and the derisive smiles passing from face to face, as the divine law itself was thus made apparently to refute the doctrine of the resurrection. The Lord's reply, unexpected as it evidently was, silenced the unbelievers, if it did not convince them.

It is necessary to bear in mind the state of the Jews, and their ideas of the marriage relation, in order to understand the question and its answer. The particular law to which the Sadducees alluded, reveals a condition of affairs which is almost incomprehensible to us. We

hardly know how to think of a nation which needed such regulations. These were, of course, a reflection of the minds of the people. The Lord took the Jews as He found them, and gave the divine sanction to such laws as they were capable of obeying. Their views were all of a natural and external kind. It was hard for them to lift their thoughts above the senses. In spite of all that the Lord did for them, and the repeated wonders which He showed them, they continually fell away to the worship of false gods. Even while He was in the very act of delivering the commandments on Sinai, they made a golden calf, and bowed down before it. The Lord had divided the Red Sea for them; He had sweetened the bitter waters of Marah; He was daily feeding them with bread from heaven; but they could not have faith in Him forty days, till Moses came down from the mountain. This is but one instance of events such as are constantly occurring in their history. They were rightly termed a stiff-necked and rebellious people. How, then, could the Lord have dealings with them, except by accommodating Himself to their condition? How could He establish even the semblance of a church among them, except by admitting on sufferance many usages which will not bear the light of higher truth than theirs? What laws could He give them, with any possibility of their understanding and obeying them, except those which should reach down to the low plane of life and thought whereon they stood? On no other basis than this can the various rites, ceremonials, and statutes of the

Jews be reconciled with a belief in Providence, and in the divine character of the Scriptures. Worship by means of sacrifices, for example, is a rude and barbarous kind of worship. But it was the best of which the Jews were capable. Accordingly, it was allowed under certain definite restrictions. But this very worship, gross and external as it was, represented that which is internal and genuine. And not only the worship; the whole law of Moses is representative; and spiritually regarded and interpreted, is seen to contain the principles and precepts of life everlasting. And not only the law, but the entire Word, is written by correspondences, and is in its literal sense as a casket, which holds priceless jewels.

The laws of the Jews respecting marriage are therefore to be regarded in the light of divine permissions. Like mankind generally at that period, the children of Israel were away down amid the things of sense. They had not the slightest conception of spiritual marriage, any more than of spiritual worship. In their sight polygamy was no sin. On the contrary it was practiced by the most venerated among them. They saw in the relations of man and woman little more than the merely animal function of propagating the species. Almost the greatest calamity which could befall any one was to die without children. Their state of mind is everywhere betrayed by the letter of the Old Testament. Customs were therefore tolerated among them, which would be inadmissible in civilized communities at the present day. The infinite Father of all, in the fulness of his goodness

and wisdom, suffered them to do many things, solely on account of the hardness of their hearts.

In the matter of divorce, for instance, they were left in very great freedom. Their laws on this subject are referred to in a conversation which took place between our Lord and the Pharisees, when He was in the world. "The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning, made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away?" (Matt. xix. 3–7.) The Lord had presented an ideal of marriage, which seemed to contradict the Law of Moses. If husband and wife were to cleave to one another, so as to be one flesh, — if God was to join them together, so that not without impiety could man put them asunder, — then indeed it was not strange that the Pharisees should ask why Moses commanded to give a writing of divorcement, and to put her away. Why, in other words, did Moses command men to do that which Jesus now said that they ought not to do? Or conversely, why did Jesus condemn by implication what Moses had commanded? The answer

which the Lord gives is so clear and explicit that it cannot possibly be mistaken. "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so" (Matt. xix. 8).

Because of the hardness of your hearts. This tells the whole story. That which appeared like a divine command, and therefore like a law perfect in itself, and never to be improved upon, was, after all, only a divine permission, which the low moral condition of the Jewish Church had rendered necessary. In its spiritual sense it contains truth which will be serviceable for the guidance of men in all ages. But in its literal sense, it could not continue after the Lord's coming. It could not abide the brightness of the light which He brought into the world. The need of any such literal precept passed away with the Church or Dispensation to which it had been given. Instead of it, the Lord says, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and whoso marrieth her that is put away, doth commit adultery" (Matt. xix. 9). After these words had been uttered, they became the law of divorce for the Christian Church. But it was not easy for the first Christians to receive this law. To them it seemed severe and oppressive. Under the restrictions which it imposed they thought that marriage itself would become undesirable. Accordingly his disciples said when they heard it, "If the case of the man be so with his wife, it is not good to marry" (Matt. xix. 10).

All these things will serve to show the state in which the Jews were with respect to the marriage relation. They will show what kind of an idea was in their minds, when they spoke of marrying and giving in marriage. That nothing of the sort could exist in heaven, is beyond all question. If by marriages we are to understand connections like those which the Sadducees referred to, — connections permitted solely on account of the hardness of the Jewish heart, — then indeed they are not to be thought of at the same time with the pure life of heaven. There is nothing heavenly about them. Their savor is wholly that of earth. But if, on the other hand, we infer from the Lord's reply that there is no mental or spiritual distinction between man and woman, which will outlast the period of this natural life, we carry our generalizations too far. If we infer that the very idea of sex is to be blotted out, and all the sweet and tender relations which spring from it are to come to an end, we draw conclusions which the words themselves do not warrant, and which are at variance with the best feelings of our nature.

On former occasions, I have endeavored to show from the Scriptures that the distinction indicated by the words male and female is a radical and fundamental one, extending not only outwardly through the created universe, but inwardly to the very depths of the soul, — that throughout their entire being a man is a man, and a woman a woman, — that the two are complemental to each other, equal parts of the great whole,

which is known by the name of Man, and which is made for the purpose of becoming an image and likeness of God; that marriage was designed to be a spiritual union, — a blending of two souls and two lives in one, — the growing together of two individual men into a more full and perfect man; and finally that a union of this sort, though it has been virtually unknown in past ages, and is at the present day most rare, is yet possible even in this world, and is most earnestly to be desired and prayed for by those who have respect for the marriage relation. The reasons which led to these conclusions cannot be repeated now. Our present purpose is to consider whether the Lord, when He said that in the resurrection they neither marry nor are given in marriage, could have intended to teach that there are no men and women in heaven, and no relations there existing closer than that of friendship.

In the New Church we believe fully that such was not the meaning of his instruction. Only by inference is this interpretation put upon his words. In an earthly, and particularly in a Jewish sense, there can be no marrying or giving in marriage; but that the pure and unselfish love which knits two souls together, and makes of them one soul, is hereafter to lose its distinctive character, and to be remembered only among the things that were, is a doctrine which cannot be easily received by those who have any conception of the real nature of that love. All the highest instincts of our hearts cry out against it. Such could not have been the plan of

the Creator, when in the beginning He made them male and female. If, indeed, it is ever true that God joins them together, He cannot, after a few brief years of earthly existence, put them eternally asunder. Their life of mutual confidence and dependence can surely have no such termination as this.

Let us only elevate our thoughts above the world and the flesh, and there will be no difficulty in understanding the subject. We shall then see that all love is from the Lord; for He is love or goodness itself. In its essence and origin it is perfectly unselfish. It seeks only the benefit and happiness of those on whom it is bestowed. From the Lord it flows down into the hearts of men, and is received in its purity, or changed and perverted, according to the states in which they are. One form of this love is that which exists between man and woman. How terribly it can be perverted, how utterly gross and sensual it may become, is but too apparent to any one who observes the condition of the world around him, and the natural tendencies of his own heart. But that it may be pure and good, is equally evident. That it may rise high above the body and its senses, and be in its essence a deep and true affection for one of the other sex, who, in the lawful relation of husband or wife, is the dearest of all human friends, is a truth inscribed on the inmost tablets of the soul. This love is spiritual, not natural, — heavenly, not earthly. It is one of the most precious of the divine gifts, — one of the surest means which the Lord

has provided for the happiness of human beings. It looks upward, not downward. Its first thoughts are of those things which relate to everlasting life, not of those which pertain to this world and its comforts and enjoyments. Yet is there no good thing on any plane of life, which it disdains to communicate or to share.

On this love is inscribed the certain assurance of its immortality. Why, indeed, should we imagine that any genuine love which we feel for another ever passes from us? Love is the only spiritual bond between man and man. It is the only cause of true interior nearness. If, when we leave this world, we continue to be ourselves, we must have the same loves, the same thoughts, the same aspirations, as before. Only on the supposition that we are radically changed, and lose our present nature, if not our identity, can any contrary opinion be maintained.

The doctrines of the New Church are very clear and explicit on this point. They teach that the other life is a direct continuation of this. Death is but the laying off of the natural body. Man is interiorly and essentially a spiritual being. Even while he lives in this world, he lives also in the other. He is surrounded by spiritual companions. Angels have charge over him, and devils draw near and tempt him, as the Scriptures teach. He does not see them face to face, as he sees his earthly friends and neighbors. He is not even conscious of their presence. The influence which they exert comes forth by an internal and unseen way. Yet it is

none the less real and essential. When he dies, he does not take a long journey, or pass into a long sleep. He simply closes his natural eyes, and opens his spiritual eyes. He lays aside his natural body, only to assume, in full consciousness, his spiritual body. He finds himself in a real and substantial world, full of visible and tangible forms, like those with which he has been familiar on earth, except that they are spiritual, and not material.

He is precisely the same being as before. In no respect is he changed, except in casting off his garments of flesh. Whatever goes to make up the man, — his life and character, — everything by which he is distinguished from other men, — remains as it was. Hence he can be recognized by all who ever knew him in the world, and he is able to recognize them. The man is still a man, and the woman still a woman. None of the distinctive characteristics of either are ever lost. Male and female created He them; and male and female they continue forever.

Light is thrown on this question by the verses immediately following our text. "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for to Him all are living." The dead are raised. Those who die live again. All are living in the sight of the Lord. There are no dead ones among them. When Moses called the Lord the

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God of Abraham, the God of Isaac, and the God of Jacob, he called Him the God of living men. Abraham is Abraham still. Isaac and Jacob are not transformed into other persons. So is it with every man and woman who has at any time dwelt on the earth. He who is the God of Abraham is the God of Sarah too. Remembering Isaac and Jacob, He does not forget Rebekah and Rachel. To Him all are living.

It is not affirmed that those who have lived as married partners here below, are of necessity to continue in the same relation when they go hence. But it *is* affirmed that no part of them except their material bodies will ever die, — that they will have the same thoughts, feelings, and desires in that world as in this, — that all the qualities of mind and person which make a man most truly manly, and all those which make a woman most truly womanly, will remain, and in heaven will be more and more fully perfected to eternity, — and that the capacity will also remain of being greatly benefited and of having the life rounded and completed by union with her or him of the other sex to whom one is most exactly adapted. Heavenly partners may or may not be the same as earthly ones. In the resurrection it is spiritual nearness, or community of affection and thought, which determines all human relationships. Wholly inapplicable to such a state of life are the terms "marrying" and "giving in marriage," as they are commonly understood, and especially as they were understood by those who interrogated the

Lord. By marrying is generally meant little more than the act or ceremony by which the agreement of a man and woman to live together as husband and wife is consummated and legalized. By giving in marriage, which ordinarily refers only to the woman, is meant the bestowal of her by her parents on some suitor whom they select or approve. In old times always, and in our own time not seldom, the woman herself has had little or nothing to say about it. Her father was expected to dispose of her as he pleased. For reasons of family, reasons of property, and worldly reasons of every kind, men and women are daily going through the forms of marrying and giving in marriage. When a betrothal takes place, it is by no means necessarily assumed that the parties to it have found any interior or spiritual ground of sympathy, or hardly that they have any peculiar affection for each other. They have agreed to be married, — that is, to be one another's companions for the remainder of this life. The natural thought ascends no higher than this. Hence it is truly said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." But it is not said that all pure love between man and woman, whereby two souls and two lives may be blended into one, is utterly extinguished, or ceases to be one of the noblest springs of human action, as well as one of the highest sentiments of human nature. It is not said that what God joins together, He makes haste, as soon as death comes, to put asunder.

As conjugial unions in heaven are entirely spiritual in their character, so are they in their objects and results. It is their inevitable tendency and effect to draw men nearer to the Lord, and to make them more truly receptive of his influence. Because husband and wife receive in different ways, they receive for each other. Each is the gainer by that which comes to him from the other. They are, as Swedenborg says, like heart and lungs in the same breast; and by their separate offices and united life, their cup of happiness is made full; they continue growing better and wiser forever. From their intimate connection with each other, new good and new truth are continually born; fresh thoughts and feelings are constantly springing up with ever increasing delight; and these, with the love and kindness which jointly they shower on all around them, are the sole fruit of their union.

They "neither marry nor are given in marriage. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." Another of the Gospels expresses the same idea more briefly. "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." How is it, then, with the angels? The word "angel" literally means messenger, one who is sent, one who does the Lord's bidding. John the Baptist is several times called the angel of the Lord, who was sent to prepare the way before Him; although in these passages the word is translated "mes-

senger." All are angels of the Lord in the most general sense, who are his messengers or agents in doing good and conferring happiness. None are angels, unless they are engaged in this work. This is the office of the angels of heaven, — to do good, — to act out forever and ever the principles of love to the Lord and love to the neighbor. And our doctrines teach us that they were all once men and women on some material earth. Man is the crowning work of creation. There can be no form of life higher than that which is termed the image and likeness of God. None can be so truly and perfectly his angels as human beings who have learned to love and serve Him.

To be equal to the angels, therefore, is to be equal to our brothers and sisters who have gone before, and who are in heaven. Leaving their earthly bodies behind them, they have passed on to their eternal homes, being in all essential particulars the same as they were here. They have not overstepped the bounds of human existence; they have entered into the life which is most truly human, where all that is beautiful and excellent in their character has the best possible opportunity for development and growth. There they are, the same men and the same women who have lived on earth. But now we call them angels. They are angel men and women. And we, if we follow in their footsteps, shall become "equal unto" them.

John tells, in the Apocalypse, how on more than one occasion he fell down to worship at the feet of an angel.

But he was forbidden to do so by the angel himself. "See thou do it not," are his words; "for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." This declaration is very significant. It reveals much in few words. The angels are not a separate and superior race of beings. They are the fellow-servants and brethren of men. They are not in themselves infallible and perfect. They "keep the sayings of this book." They are guided by the Word of God.

Time was when they had to keep the commandments by shunning as sins the evils they forbid. That time is past now. They have come out of those evils and the desire to commit them. They keep the commandments by doing the good things to which the evils are opposed; for these things they love and cherish. There is good which stands opposed to every evil; and when the evil is shunned, and thus removed from the mind, the good comes in, and takes the place of it. Pure and heavenly delights take the place of lustful and infernal pleasures. The tendency to kill or hate others is succeeded by the tender love for them. When the desire to steal or defraud is put away, sincerity of thought and purpose comes instead. So with all other evils. The opposite good affections, with their attendant joys, fill the hearts of those who, with the Lord's help, have fought against and overcome them. Not the least of these good affections is conjugial love, — the love, chaste and innocent beyond the power of language to express,

which finds a home in the mind, when man, in will and thought, as well as in outward act, pays heed to the divine command, "Thou shalt not commit adultery." Who shall say that this love cannot exist in heaven, and that it shall perish from the hearts of those who become equal to the angels?

It is one of the most precious of all possible beliefs, that this love will continue forever with those in whom it has once made its abode. It will continue; and in heaven, if not on earth, the object for which it seeks shall be revealed to it. Every one shall find that other one to whom he or she belongs. How great is the incentive which is thus given to lead a life of purity and chastity, and to shun, as the very progeny of Satan, all feelings and thoughts which tend in any manner or degree to turn the mind from its loftiest ideal of holy marriage! Husbands and wives are supplied with a never-failing motive to be faithful to the vows they have exchanged. Those whom circumstances compel to remain single, are led to see that not in vain are they endowed with all the instincts, faculties, and capabilities which belong to them as men or women. No part of their spiritual nature will be wasted, if they but follow where Providence leads. To be outwardly married in this world is a matter of small moment as compared with coming into a truly conjugial state of heart and life. For the end is not yet. The present life is but the beginning of existence. The time will soon come when every good love which has been cherished here below,

shall spring up like seed planted in the garden of the Lord. The dews of heaven shall water it. The sun of heaven shall shine upon it. And no sweet influence shall be wanting which can help bring it to its full and perfect fruition.

V.

A LIFE OF USEFULNESS.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." — Ps. i. 3.

THIS is part of a description of a good man. Not unfrequently in the Scriptures man is compared to a tree, — to a fruitful and good tree when his life is good, to a barren and worthless tree when his life is evil. John the Baptist, preaching repentance, said, "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire." The Lord himself, in the Sermon on the Mount, said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Many other passages of similar tenor will readily occur to every one who is familiar with the Divine Word.

We may be sure that the comparison here made is no mere superficial or fanciful analogy. Such a supposition is forbidden by the character of the Scriptures themselves. Furthermore, the doctrines of the New Church enable us to see that all things in the created universe bear a direct relation to man; not merely to his natural life and physical necessities, but to the spiritual part of his being. The world within him is in a general way typified and embodied by the world around him; and each particular object of nature has its spiritual counterpart in the affections or thoughts of his mind. Material things are the outbirth and expression of spiritual things. Thus regarded, the whole visible creation becomes instinct with spirit, and full of meaning. It is evidently by virtue of their interior significance, that natural objects produce an impression on the mind. We intuitively classify them as good or evil, beautiful or repulsive. The mountains stand in solitary grandeur, saying nothing, doing nothing but rear their snow-clad peaks to heaven; and yet the heart must be indeed dull and insensate which is not deeply affected at the sight of them. The robin trills his simple lay, and awakens a response in all gentle souls. The streamlet goes dashing and foaming down the hillside, or purling through the green grass of the meadow; and we need neither book nor teacher to tell us that it is "a thing of beauty, and a joy forever." Out of the thicket, with noiseless, sinuous motion, glides the serpent. Why do we start and shudder, even though we

do not flee? His eyes are bright; his skin is glossy and beautifully marked; and in all probability he is quite harmless. But there is something about him which excites feelings of repugnance. So also of many other forms of life that might be mentioned. There is no difficulty in understanding what the Scriptures mean when they distinguish between clean and unclean beasts and birds. It is not a question of morals which is involved in the distinction, — not a matter of good or evil conduct, according to the standard of human responsibility. The visible form itself is without flaw, like all the works of nature. But the life which is within, and of which it is the outward expression and embodiment, is often felt to be something which cannot have sprung from goodness, truth, and innocence, and which is essentially at variance with them.

This doctrine of correspondence, or the relation of natural things to spiritual, transforms our ideas not only of the works of God, but also of his Word. The volume of divine revelation, which from the time of Abraham has been the stay of the Church, and the chief connecting link between earth and heaven, is at this day redeemed from misconception, perversion, and contempt, by the knowledge which is now given of the internal or spiritual sense within that of the letter. In other words, the Scriptures are written by correspondences. The language throughout is symbolical or representative. Where natural things, such as the journeyings of the Israelites or their subsequent history,

form the outward and ostensible subject of discourse, the affairs of spiritual and everlasting life are interiorly treated of. Thus there is no part of Scripture which is useless, — no part which was given to subserve a merely temporary purpose. But it is all divine; divine not only in the fact that it was revealed by the Lord God himself, but in the far more important fact that it partakes of his nature and attributes. Everywhere it tells us of one Heavenly Father, of his coming into the world, of the work which He did on our behalf in overcoming the evils of his assumed humanity, of the way to follow Him in the regeneration, and to be truly happy here and hereafter. It tells us of the infinite love which He has ever had for men, and of the infinite wisdom wherewith He has dealt with them. It tells of the successive churches which He has established on earth, and of the ways in which He has provided for the spiritual welfare and progress of mankind.

In accordance with these principles, therefore, we say that the comparison of man to a tree is no empty simile; and the same is to be said of all the particulars of the comparison. In every point that is mentioned, the spiritual state of a good man is represented by the tree that bringeth forth his fruit in his season.

The first thing to be noticed is that the tree cannot come to perfection by its own unaided strength. Help must reach it through the soil in which it stands. If it were set out in the midst of the desert, it would not grow. It would wither and perish. It cannot live

without moisture. The condition most favorable to its existence is that it should be planted by the rivers of water.

Thus situated, it is never deprived of the sap which is its life's blood. Though the clouds withhold their usual supply of rain, the perennial streams go rolling by; and where they are, there can be neither drought nor thirst. Fed from the distant mountain-tops, they descend to the lowest parts of the earth, bringing, as it were, the blessing of Heaven with them. All their banks smile with verdure; and no tree planted by their side sends forth its roots to them in vain.

It need not surely take a long time to discover what the rivers represent in human experience. The ability to be regenerated, or prepared for heaven, is not in man himself. Though from within there is a perpetual influx of life into his heart and mind, which seems like his own, because he has no consciousness of its source, he still needs help from without. This help is that which comes from revealed truth. If we were born into the perfect order of our being, we should have an intuitive knowledge of everything relating to our life, both natural and spiritual. We should be as all other creatures are in this respect. As the bird builds its nest, and the bee its cell, having no teacher, and needing none, so should we instinctively, and without instruction, do all the work required of us. But, as every one knows, we do no such thing. Whatever may have been the case in the infancy of the world, the fact regarding

our present condition is, that we are born wholly ignorant of the life here, and the life hereafter, and of what is needed for their proper direction and development. Little by little the infant must learn to use his hands and feet, and all his bodily faculties. He must be taught by experience or some gentler teacher respecting the qualities of the objects around him. He cannot of himself select suitable food, or distinguish between that which will sustain life and that which will destroy it. In these, and all other matters relating to his earthly existence, he must receive instruction and guidance. Precisely so it is with regard to his spiritual life. He does not know by nature or instinct what good and evil are, and how he must live in order to be most happy. God is not revealed to him in the depths of his inner consciousness. But some outward means must be provided, in order that his understanding of these and all kindred subjects should be opened. He must somewhere find a teacher. If spiritual knowledge were intuitive, then should the children of cannibals refuse to eat human flesh. Then should the Mohammedan give birth to Christians, and the Jew to those who condemn the love of money. But we behold no such phenomena as these. Unless light breaks in from some source outside of their own thoughts, — that is to say, unless instruction can be imparted by some one competent to communicate it, — the children will go on in the footsteps of the fathers, never dreaming that they have any occasion for improvement.

In other words, man stands in need of a revelation of truth. Without it, he must forever abide in darkness. And since there is but One who has truth in Himself, and from whom all truth comes, the Lord alone must directly or indirectly impart it. The need which men have of truth corresponds to that which trees have of water; and the rivers of water, by which the flourishing and fruit-bearing tree is planted, can mean nothing else than divine truth revealed by the Lord God from heaven. That such is its meaning, no attentive and devout reader of the Scriptures will be disposed to question. What but the truth can be denoted when the Lord says by the prophet, "Ho, every one that thirsteth, come ye to the waters," or when with his own divine-human lips He declares, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life?" "The water of life," which all are exhorted to drink freely, "the river of water of life, proceeding out of the throne of God and of the Lamb," can surely mean nothing else than the abundant truth which the Lord gives to men to strengthen and support them on the heavenly journey.

It is needless to add that the Word is the grand repository of these truths. Nay, even, according to what was said in an earlier part of this discourse, the Word is divine truth itself. It is revealed as a means of enabling all who come under its influence, to shun evil

and do good, and thus to be made truly happy. There is no occasion to argue the point of its divinity. To those who receive it with the humble and contrite spirit which it inculcates, it speaks for itself. He who has but a child's powers of understanding, can yet comprehend many of its lessons; and if he observes its simplest precepts with the feeling that they are the commandments of God, and with the purpose of yielding submission to them, they do indeed become in him, according to a text already quoted, "a well of water, springing up into everlasting life."

As the tree sends out its roots in search of moisture, in order that it may accomplish the end of its creation, and bring forth fruit, so the regenerating man seeks earnestly for the truth which shall enable him to become an angel. This, as was previously shown, is not in himself. He must look to other sources for it. Happy are they who are planted by the rivers of water; that is, who have direct access to the Word of the Lord. If they do not possess this advantage, they may not indeed perish; they may not be wholly fruitless, even in this world. It is impossible to believe that He who is infinite in love and goodness, should suffer any one to receive essential and lasting injury, simply on account of ignorance of the truth. But few, if any, are altogether ignorant. Few, if any, are utterly without ideas of right and wrong, and without a sense of accountability to a higher power. There are not many spots on the earth's surface which will not

support some kind of vegetation. Out of the driest and most sterile soil some stunted trees or shrubs will yet draw nutriment enough to sustain their own life and perpetuate their species. But for all this, the best place is by the rivers of water. The most perfect specimens of vegetable growth are to be found there. And though man is never saved by truth or faith alone, yet there can be no doubt that the more of truth one has, who is willing to live according to it, the better it must be for him, — the higher must be his state of spiritual development. To such a one the saying is applicable: "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."

The tree to which the good man is likened, brings forth its fruit in its season. Not in vain is it planted by the rivers of water. It drinks of them, as they flow by; it draws some infinitesimal portion of them into its own substance, and applies them to its own life; and the result is that its mission is accomplished, its branches are laden with fruit. Does any one ask what the fruit of a human life is? Can there be any doubt on this point? When a man imbibes the truth, and puts himself under its influence, the effects are seen in good affections, wise thoughts, and kind actions. Love to the Lord and his fellow-men becomes the ruling motive of his being. And those whom he loves he desires to benefit. Like Him whose finite image and likeness he is, he finds his greatest happiness in

making others happy. He brings forth fruit for them, rather than for himself. Herein also he resembles the tree with which he is compared. His fruits are good deeds, full of the spirit of love and kindness.

"His leaf also shall not wither; and whatsoever he doeth shall prosper." The leaves are the lungs of a tree. By means of them it breathes, or appropriates to itself what it needs in the atmosphere. They are essential to the life of every plant. If they wither or fall off, the tree either dies or continues in a state of suspended animation, until fresh leaves appear. The lungs of man correspond to his understanding, as his heart corresponds to his will. The understanding has relation to truth, as the will has to goodness. The operations of the understanding are called thinking, as those of the will are termed loving. Like the lungs of men or beasts, the leaves of trees represent the understanding or thinking faculty of the mind. Each particular leaf denotes some particular thought, or the truth of which it is the expression. First in the process of spiritual growth, some knowledge of truth is received into the memory from the river of water of life. Soon the leaves begin to appear; that is to say, the understanding, or rational faculty is developed; the general knowledge of truth, acted upon by divine and heavenly influences, is converted into living principles, which produce a state of genuine intelligence. Last of all, the fruit is brought to its perfection; goodness of heart and life comes as the crowning glory of all preceding operations, — as the

very end to which from the beginning they conspired. And the state of a man to whom this description applies, is one of unqualified spiritual prosperity. He has no will but to do the Lord's will. Therefore whatsoever he doeth *must* prosper.

Of all the points of comparison suggested between man and a tree, that which relates to the bringing forth fruit seems most important, and worthy of the most extended consideration. It is a prominent doctrine of the New Church, that the end and object of human existence is the performance of uses. Every one is created, in order that he may fill a place in the grand aggregate of humanity, where he may be of the greatest service to all the rest. Nothing can prevent the fulfilment of this purpose but his own refusal to coöperate in it. Eternal happiness itself — the happiness of heaven — consists in the active exercise of love to the Lord and love to the neighbor; that is, in doing good. This is the very joy of the angels; and even our imperfect experience may prove to us that there is no other joy to be compared with it.

No one can lead an orderly and happy life, unless he is engaged in the performance of regular duties which tend to the benefit of others. These duties may be modest and humble. They may attract no more attention than the clover-bloom feeding the bee with honey amid the undisturbed solitude of the dawn. Indeed, if they are performed with any special desire of attracting attention, the charm of them is destroyed, the delight in

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them is lessened, their celestial beauty is lost. But definite duties, done as far as possible in a spirit of usefulness, for the sake of the good to be accomplished by them, and not for the sake of reward, are essential to true happiness. They are absolutely necessary for rounding and completing the life of a human soul.

No man, or woman either, should rest content without doing something directly or indirectly for the good of his fellows. To be idle and useless is against the very order of Providence, and one of the most serious impediments to spiritual progress. Parents who do not impress on their children's minds the surpassing excellence of a useful life, however unpretending, and the utter worthlessness of a life devoted to ease and pleasure, commit a grievous error, and may inflict a lasting injury. The public opinion which makes it polite or fashionable for any class of the community to hang their hands in idleness, is worthy of severest condemnation and rebuke.

So far as any discontent respecting the work and position of women arises from the fact that legitimate fields of activity are not open to them, and they are prevented from conforming to the divine law of use, it is founded in justice — it furnishes a grievance which all should unite to remedy. Nothing can be more injurious to young women, or indeed to any one, than to have no object outside of their own immediate whims or fancies, to which their unselfish energies can be devoted. Surely in a community like ours, where suffering so much abounds, and the milk of human kindness

is so rare, there must be a thousand methods consistent with their womanly nature, in which they can do a work in the world, and leave it better than they found it. Only let them be inspired with the desire to do good to others in their own best way, and for the sake of helping them, instead of being seen by them, and there can be no doubt that the want of occupation which they feel, can be supplied, and the happiest results will follow.

The one thing which human beings should not be content to do, is to do nothing. Those who are surrounded by pleasant outward circumstances have some of the accessories of happiness; but those who are living and enjoying a life of true usefulness, have happiness itself. Since man is like a tree, it is impossible for his nature to be fully developed, or his life to be anything but incomplete and imperfect, until he has a chance, and avails himself of it, to bring forth his fruit in his season.

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